

POINT THREE



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POINT THREE

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Letters and articles are welcomed and should be addressed to the Toc H Editorial Office, 1 Forest Close, Wendover, Bucks HP22 6BT (Telephone: 0296 623911). Opinions expressed (including the editorial) are those of the individual contributors and not necessarily those of the Toc H Movement.

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The cover picture taken during the Hednesford playscheme featured in this issue, is by West Midlands Press Ltd.



Toc H seeks to create friendship and understanding among people of all backgrounds and beliefs. Local group activities range from holidays for the handicapped and children's playschemes to arts festivals and even bird-watching. Toc H is short for Talbot House: the soldiers' club in Belgium founded by the Reverend 'Tubby' Clayton in 1915. Today Toc H provides opportunities for people to test the relevance of practical Christianity and we welcome anyone who would like to give us a try.

Members accept a four-fold commitment:

1. To build friendships across the barriers that divide man from man.
2. To give personal service.
3. To find their own convictions while always being willing to listen to the views of others.
4. To work for the building of that better world which has been called the Kingdom of God.

This magazine, which acts as a forum for ideas about Toc H and about the world in which we live, takes its title from the third of these Four Points – to think fairly.

VIEWPOINT

Mrs Mary Whitehouse has written to invite us to support a nation wide petition to the Government. The petition has been drawn up by *Action to Ban Sexual Exploitation of Children (ABUSE)* and it asks for immediate changes in the obscenity laws in order to halt the commercial exploitation of children by the powerful pornography trade. I know that it is fashionable to mock Mrs Whitehouse as a near imbecile kill joy but perhaps those of us who don't yearn to be 'with it' at any price, might pause for a while to consider the sort of thing she is talking about.

In the first place, we need to be clear that pornography is not the same thing as erotic literature. Erotica is designed primarily to interest and arouse normally adjusted men: pornography is marked out by a deliberate rejection of all standards, by violence, hatred and the degradation of others. Modern pornography often has as well violent racial overtones, reminiscent of the anti-Jewish pornography once featured by the Nazi paper *Die Sturmer*. (Perhaps it is appropriate to recall here that some of *Die Sturmer*'s readers carried their fantasies over into real life in places like Belsen and Auschwitz.)

Defenders of pornography – frequently successful in the courts under our present laws – generally use one or both of two arguments. They draw attention to the real dangers of censorship or they rely on the evidence of the omni-present experts to argue that pornography has some therapeutic value for sexually disturbed people. I find both arguments dangerously wrong. We are right to fear the possible results of censorship – the power it gives to a few men, the chance of valuable ideas being suppressed and of great literature being lost. But to use these arguments to justify the open and widespread sale of books and pictures which are indefensible by any standards is to help to bring about a world which is worse than the one we fear. Remedies can be worse than the diseases they set out to cure: the guillotine, after all, is an excellent cure for dandruff! Then, if it is true that pornography can be of help to some deviants, that is no argument for its general and open sale. We know that some very powerful drugs can help some sick people. We don't for that reason put these openly on sale in all chemists' shops: we insist that they are prescribed by trained people and used under strictly controlled clinical conditions.

The frontiers of what is acceptable are daily being pushed back. Currently, a Government appointed committee is considering the law dealing with porno-

graphy but it could well be a couple of years before it reports and that may be too late. In the United States, the last two years have seen an enormous and highly profitable growth in the use of children in pornographic material. What was a small, dirty, back street trade a short time ago, is now a sophisticated, well organised, multi-million dollar business. A couple of years ago, they were arguing in America that the problem did not exist or was too small to bother about: now, some of the same well meaning people claim that it is too big and too complex to tackle effectively.

There is no longer any doubt that this abuse of children is spreading fast in Britain. It is true that the very worst material, with pictures showing children actively involved in depravities, is coming here from abroad. Though some is being seized by customs officials, more and more is getting through. But now home producers are busy testing the market (and the law). Recently, a feature article in *The Times* spoke of the growing number of home produced magazines, openly on sale, showing pictures of children carefully posed to stay within the law and surrounded by revoltingly obscene but fictional text. Of course, fictional pornography is now commonplace but to wrap it round posed pictures of children is new in this country. American evidence suggests that this whole trade can be terribly damaging to the children involved and common sense argues that it is designed to stimulate those adults already inclined to prey on young children. The trade is growing fast and the frontiers are being extended steadily: that is why Mrs Whitehouse argues that we must do something now to produce an effective law.

Apparently, this would not be too difficult. It would mean introducing a Bill in the next session of Parliament to amend the existing obscenity laws. This amendment would place pornography that uses children into a new legal category no longer protected by those clauses beloved of the experts which demand proof of a tendency to deprave and corrupt.

The planned closing date for the petition is 31 March. If you would like petition forms, or more information, you can get these by writing to the following address: ABUSE, National VALA, Ardleigh, Colchester, Essex, CO7 7RH. If, in addition, you want to contribute to the cost of printing and postage, you may send to the same address, making cheques and POs payable to 'National VALA'.

HAPPY HEDNESFORD

Colin Ridgway, South Staffs/Wolfrun District Project Committee, has sent us a full account of this year's Hednesford Playscheme and its exciting follow up.

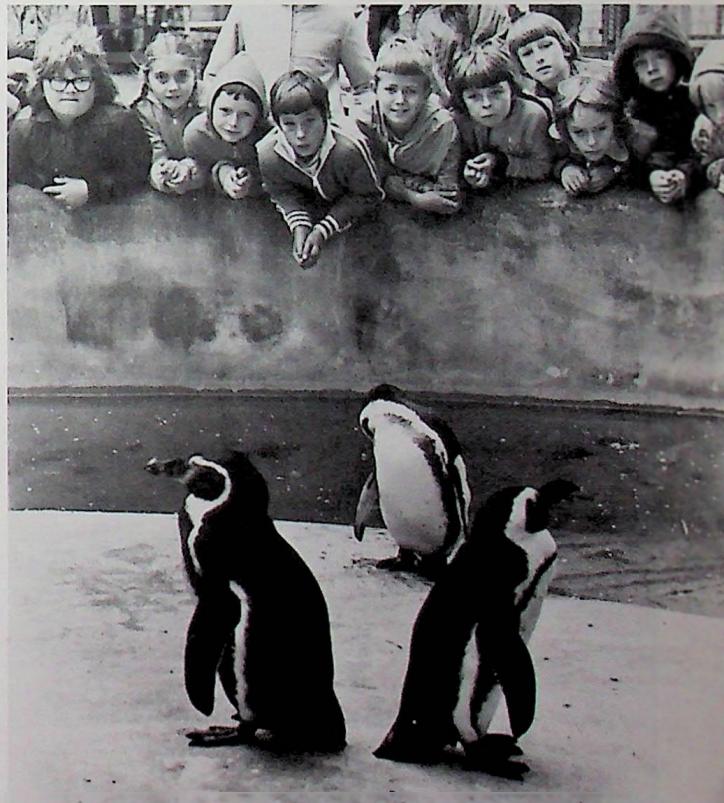
The base for the two weeks of the scheme was the local colliery's sports and social centre. Here each day 12 volunteers launched a whole range of activities for 100 children between the ages of five and 11.

Some 30 enthusiastic parents turned up at the first follow up meeting — all keen to become involved in 1978. Two subsequent meetings have produced a whole collection of fund raising schemes —

some of them novel and all of them practical.

So when the 1978 playscheme starts, a whole new range of people will have been involved — some without even knowing it!

Colin writes: *'My experience in Hednesford has inspired me to sit and write to you in the hope that, by sharing it with others, it may inspire those in the Movement who have tried to involve others in their work and failed, to try again and those who have never tried ... to make an all out effort now ...'*



A Padre's Points

Rev E J B Jones
North Wales and North
West Regional Padre



DO IT YOURSELF!

In his essay on *A Famous Fives-player*, William Hazlitt observes that 'Any one who can do anything better than anyone else deserves well of his fellowmen'.

The materials we use as we 'build bravely' are of very many different kinds, for we have varying gifts. In our own age we suffer much from a tendency to worship large dimensions, and despise the small gifts with which most of us are endowed. But they can all be of service. I have never forgotten the joy brought to a party of small boys by a countryman who had perfected an ability to manipulate his ears into a tight roll and release them at will. There was probably no other trick that he could perform but that one certainly earned our gratitude and applause.

I know of a Toc H padre who suddenly remembered on a November evening, some 20 years ago, that he had promised to give a 'light item' at a branch meeting. He hastily crammed half a dozen indoor fireworks into his pocket — and he still receives the congratulations of those members! It so happened that none of the fireworks would light properly but the padre's patter at each attempt to get them going was apparently of singular brilliance!

There is an old story of a juggler who entered a monastic community, and soon became very depressed because he was singularly useless at most of the tasks assigned to him. But he eventually began to go about with a new cheerfulness and the brothers discovered that he had begun to spend some time each day juggling before the crucifix in the monastery chapel.

There is always something that we can do better than anyone else. It may not be spectacular, but it can still be of service; and from the doing of it we ourselves derive a benefit. A lady once arrived at her doctor's surgery, very full of her own troubles. The doctor listened patiently, then wrote out a prescription. As he handed it to her, she asked him to

recommend a chemist where she might have it made up. 'Only you', he quietly replied, 'can make up that particular prescription.' She opened the folded paper and read: 'Go and do something for somebody else ...'

I recall with thanksgiving a highly educated and cultured lady who came to a North Wales resort during the Second World War. She missed the cultural opportunities of London — and bemoaned this fact to all and sundry. But she regained all her old happiness and cheerfulness as she began to spend each afternoon in visiting incurables and reading aloud to them — 'doing something for somebody else'.

In any Toc H branch there are three easily recognised types of people. There are those who are never around when there is a job of work to be done. There are also those who will do — with meticulous exactitude! — anything they are asked to do, but nothing more, forgetting their Lord's question, 'What do ye more than the other?'. A famous cricketer was once stranded at a country junction for an hour or two. Through the waiting room window he saw the station master and the porter playing cricket in the yard. He asked if he might join in and with his very first ball dismissed the station master. The porter danced around with joy — so much so that the cricketer remonstrated with him, remarking that it was not an exceptionally good ball. 'No' came the reply, 'but the old blighter has been in for six months!' ... Keeping to the strict rules was never enough. Fortunately for Toc H, we have a good sprinkling of the third type — those who seem to get a second wind for service; those who, after the meeting, go on to wash up and stack the chairs! And our members generally recognise that even the man whose only contribution is to stir up the discussion after the talk, deserves well of his fellow men — after all, that may be the one thing that he can do better than anyone else!

WELCOME

The following branches elected new members during December:

- 4 — Ryde (j)
- 3 — Caister-on-Sea (j), Higham Ferrers (w), Maybank (Staffs) Joint Group
- 2 — Paris (w), Penn (w), Ross-on-Wye (j)
- 1 — Brunel (Bristol) (j), Chippenham (m) Coney Hall (m), Corsham (w) Earley (m), East Worthing (w), Harrow (m), Leigh (j), Lymington (j), Rochdale (m), Springfield District, Torquay (w), Warrington & District Youth Action (j) Group

A warm welcome to 32 new members.

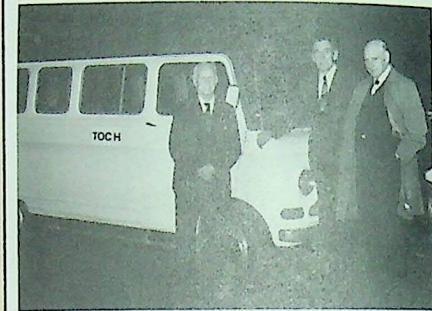


Photo: Robertson (Alloa)

On the move! Alloa (Clackmannanshire) Men's Branch have started a hospital lift service with a new Toc H minibus for anyone wishing to visit patients in Stirling Infirmary. The whole service is being operated on a voluntary basis and no charges will be raised against passengers.



Photo: Scott Shaw

For some 15 years, Thurrock (Essex) Joint Branch has had a series of vehicles fitted to carry handicapped people. Starting with one elderly Bedford bus, they have steadily progressed and, within the last year or two, have acquired two up to date vehicles fitted with tail lifts and all 'mod cons'. During the summer of 1977, they used their vehicles as bases for three major street exhibitions and collections. These gave them considerable local publicity, a number of new friends, volunteer helpers and potential members plus a reasonable cash profit. The picture shows the last of these street exhibitions, held at Basildon.

IN BRIEF....

■ There is deep shame in the editorial office this month following a series of errors in *Point Three* to which readers have drawn forcible attention. My apologies first to White Horse Vale District for printing an account of their activities (November issue) and attributing them to the non-existent 'Caversham Branch'. In December, the gremlins really got to work: in our account of a splendid 'get together' in Norfolk, we not only misspelt the name of the proud village of Hoveton, but set the whole scene in *Suffolk!* So deep apologies to Norfolk: I'll try to do better next time!

■ Who said there was a generation gap? John Burgess recently led a Port Penrhyn weekend of Beds and Herts members, project volunteers and members of Prideaux House Youth Club. The programme included climbing Snowdon, exploring, fishing, canoeing and (all together now!) a Saturday evening of folk dancing. The party included a CEC member, councillors, District chairmen, branch members and young volunteers. Ages ranged from 13 to 69. Following this highly successful venture, Beds and Herts have issued a challenge: 'Will your District have a go and build a bridge across the ages?'

■ Ted Ward, after 21 years as Bakewell (Derbyshire) Branch's jobmaster, is now in his second year as branch chairman. The news he sends of branch activities suggests that they still have a very active jobmaster! For ten years the branch has had a particularly close contact with Newholme Hospital and has just presented to them a hydraulic tail lift for their bus. The £900 it cost was raised at a summer garden party. Last year, the branch gave the hospital an electric wheel chair. On two evenings each week members man a hospital shop and trolley service. Then each Easter, they give a concert to some 400 old folk, using a fleet of seven buses to bring them in from surrounding villages and during the concert distribute food hampers they collect as donations from local firms. Well done, Bakewell!

■ Thanks to local rally enthusiasts Dave Childs and John Perry, Buckingham Branch hope soon to receive a cheque for £400. Dave and John took part in the Lombard RAC Rally, treating it as a sponsored marathon, to raise money for a second Toc H 'fun bug'. After five days of tough rallying, covering some 2,500 miles, they managed to finish 42nd overall and sixth in their class. (From 180 starters, only 67 finished the course!) Well done, Dave and John - we hope your sponsors have all paid up!



'DO YOU REALLY THINK THIS IS SUCH A GOOD IDEA? AFTER ALL, IT WAS YOUR CARRIED CRANFISH TAILS THAT SENT THEM TO BED IN THE FIRST PLACE!'

■ Northampton made a record profit of £78 with their annual market stall. One of the most successful items was again Molly Linton's 'Name the Doll' competition.

■ All our congratulations to Herbie Baker, a member for 30 years and still a keen and active supporter of Somerton (Somerset) Branch, who has just celebrated his 80th birthday.

■ Aylestone (Leicester) Branch raised £70 for MENPYS (handicapped babies) at a grand Musical Evening combined with a bring and buy sale. The evening included performances by the Leicester Orpheans Youth Orchestra and a selection of songs from 'Oliver' sung by members of the 'Oliver' chorus from the Leicester Haymarket Theatre.

■ Many of you will recall the fine pioneer work being done in Talbot House, Seghill, in Newcastle (see *Point Three* March 1975). We have just heard that Colin Gregg, who has inspired and led the project from its inception is leaving to take up an appointment as a headmaster in Tynemouth. His successor is Derek Lumsden, at present a member of the Talbot House staff. Our warm thanks to Colin and all best wishes to his successor.

■ 'Magpies' (based on Southampton) is the latest young people's Toc H group to send us news. Their pilot, David Cleeves, tells us of their first local activity. 'Talbot House wanted their trees pruned ... Marcia Nicholson wanted wood for a bonfire for

mentally handicapped people. The link was Magpies, the new Toc H group especially geared for young people in and around Southampton. The party went like a rocket! Mind you, one couldn't tell who had the most fun, guests or helpers; all laughed, clapped, ate and sung their way through an enjoyable evening ...'

Magpies' plans for the near future include a car treasure hunt, a trip to France and parties for the mentally handicapped.

■ Lilian Florance of Bridgwater (Somerset) writes to tell us that she has completed 53 years service with Toc H, having joined in October 1924. She recalls attending the first Secretarial Conference held in Manchester in 1925 when she was one of the youngest members of the LWH and was later a member of the Central Executive. Lilian's 53 years service is unbroken: she still works on the local LEPRA committee which was set up by Toc H following Tubby's original appeal. We join in sending our congratulations and best wishes.

■ Have you considered increasing your branch order of *Point Three*? St Helier (Jersey), with 19 members, has just raised its monthly order from 18 copies to 68! They plan to distribute the extra copies to local clergy one month, then to schools, to youth organisations and so on month by month. They certainly deserve to attain their objective of putting themselves very clearly on the map. Well done Jersey! Who's next? If you're planning to follow suit, it will help you to know that the CEC has agreed to hold the present price at least until December 1978.

WHAT IS TOC H?

Colin Campbell

Colin Campbell retired from the staff in July 1976 and has recently moved from Kent to Notts. He was educated at King Edward's School, Birmingham (with Enoch Powell) and joined the Toc H staff in 1954 after a successful banking career. His first staff task was to raise funds, carrying out his belief that 'finance is the product and not the source of inspiration'. He was Jubilee Secretary in 1965 and then became the Movement's first PRO. In 1970 he was appointed SE Regional leader.

Man is a subjective animal. That is why every answer to that most difficult of questions, 'What exactly is Toc H?' will differ from everybody else's answer.

None of us can hope to give a comprehensive, authentic and exhaustive answer. All we can do is to say what we believe Toc H to be in the light of what it means to us personally, accepting that the differing answers of others may be equally valid however violently we may disagree with them.

The short answer advocated on good authority has always been 'Come and see!' Well, what impressions might that produce today? It depends where you look! Some assessments I have met include: a fund raising organisation, a society for the propagation of the arts, one that exists to propagate itself, a voluntary welfare or social service outfit akin to many others with odd sounding names

but nominally Christian, a protest movement, purveyors of flashing lights for housebound elderly people, for the promotion of racial integration or community development (a new name for neighbourliness?), a Darby and Joan club or, saddest of all, an ex-service organisation from the First World War with a wonderful record but little future.

In other places, there has been instant recognition of Toc H as a group of people rendering invaluable service in their own locality, the people you would turn to if you needed help, the lively instigators of all kinds of enterprise, the reliable supporters of many a good cause, the faithful visitors and helpers, the group that first brought people together on a new estate and discovered the local needs, the youth group involved in playschemes, adventure playground building, children's camps, holidays for the handicapped and a rich variety of other imaginative activities. Perhaps as the people who dreamed up and carried through some much needed and very costly community project, conscripting in the process an army of helpers who never knew they had it in them.

But none of this answers the question. Delve deeper and you begin to discover some clues. Look not at the group, so glibly extolled as an end in itself, but at the individuals who make it up or are affected by its activity. What has Toc H meant to them? What has it enabled them to mean to others? Here I answer the question for myself. Toc H is for me the people who have shared their own vision with me, opened my eyes and understanding, who have, in effect, helped to make me what I am and given me such value as I have.

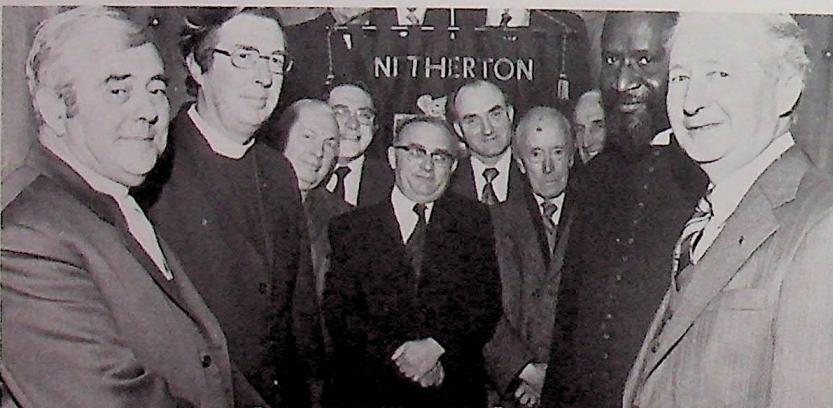
Looking back on more than 40 years of Toc H in marvellously rich abundance, I recognise how much I owe to them all. It has been my privilege, in the service of Toc H, to get to know many people whom the world has regarded as leaders. Time and time again I heard the same tribute. 'If it hadn't been for Toc H,

if I hadn't lived in a Toc H Mark as a young man, if it hadn't been for . . . I wouldn't have been where I am, what I am, now.' It has also been my inestimable privilege to know many who never achieve worldly status but whose spiritual stability and understanding stood out like a harbour light.

Which brings me inevitably to the Founder Padre's own definition which I believe to be cardinal. If ever it ceases to be true of Toc H this definition will be its fitting epitaph. 'Toc H is not a Christian society. It is a Christianising society.' I have never believed that to be true in any narrow sectarian way but in terms of the cosmic Christ under whose law the whole universe exists. Toc H would never have come into existence if there hadn't been a need for it and it won't survive unless it continues to meet that need, which I believe to be as great today as it has ever been. I am not going to argue the case. I simply state my own findings from my own experience.

There is a fundamental difference between a secular and material society, however beneficent and humanly caring, and one which acknowledges a spiritual basis. The former is concerned to cope with symptoms, the latter to identify the causes, in the sure knowledge that infringement of spiritual law inevitable leads to material suffering while conformity to it leads to liberation. For me, Toc H has been the means whereby the witness of countless Christians has helped me to a better understanding of truth. Whatever Toc H does, whatever it has inspired individuals to do, (which is far better), that remains for me its essence.

Perhaps the most frequently quoted phrase for its method is 'Fellowship and Service'. Much more accurate to my mind is the authentic summary of spiritual law. 'Thou shalt love the Lord thy God. Thou shalt love thy neighbour as thyself.' It is the true nature of Toc H to demonstrate and elucidate the inseparability of both elements.



Netherton (W Midlands) Men's Branch has just celebrated its 40th anniversary. At the Service of Thanksgiving, conducted by branch members Rev D Tonge and Rev R K Hall, an address on 'Loving and

'Caring' was given by the Toc H Chaplain, Rev John Hull. A splendid birthday party followed at which the branch chairman cut the cake, and John Hull walked off with the raffle prize!



Luton Women's Branch (Bedfordshire) ran a highly successful tombola at this year's United Charities Fair. In the picture, Luton member Mrs M Horley is caught in the act of selling a ticket to a happy customer.

OBITUARY

We regret to announce the death of the following members:

In November: Ernest H Ball (Droitwich), Tom A Draper (West Kirby Beacon), Nellie Fitzhugh (Northampton), Harold K Goodfellow (Castle Point Group), Helen Herring (Kirkley), Sue Hurt (Nottingham), Constance E A Moody (Barkingside), William G Mowatt (Felpham), Alfred J Silk (South Petherton), Doris Tugby (Sheffield), Barbara Pullan (Montreal)
In December: R L 'Braddles' Bradley (Cromwell District), Edith K Cox (Gravesend), Ronald Crowder (Sandown), Kathleen Taylor (Strode Park & Herne)

Ernie Munn, a much loved member of Bletchley Branch since 1961, died in hospital on 6 August 1977 at the age of 73.

Francis Hind, a former member of Ramsgate Toc H and President of the Ramsgate Blind Association, died on 16 November, following a heart attack. Francis came to Ramsgate in 1928 to practise as a physiotherapist. In 1931 he was licensed as a lay reader at Canterbury Cathedral and for 38 years he served at St George's Church, Ramsgate. In 1939 he had a serious illness which left him blind but he continued his varied activities: these included gardening, the Ramsgate Arts Society (of which he was President) and a wide range of charitable work. His guide dog Bepe (named after Baden Powell) was a gift from local girl guides and will stay with his widow. We send our warmest sympathy to his widow, Joan and daughter, Angela.

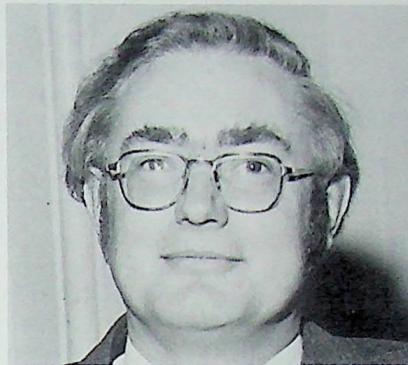
We give thanks for their lives

Photo: Reg Pinner



Each year, over a period of five weeks, parties of 30-40 Manchester children have spent a week's holiday in the Rhyl Toc H Centre. A highlight of these weeks is always the day they spend in Conway. They tour the castle, go on the river, play games and tuck into a tea provided by Daganwy (W) Branch. The picture shows a party of Manchester children on Conway quay waiting for their boat trip.

Ken Prideaux-Brune



Should there be a membership subscription for Toc H? The question has been a matter for debate within the Movement for a very long time and was raised again at the first meeting of the new Central Executive at Alison House in December. Rather to their surprise, I think, members of the Executive found that there was a clear consensus among them that the time was ripe for introducing a capitation fee. This is not to abandon the concept of self assessment. The capitation fee would be levied on branches and within the branch some members would contribute more and some less according to their means. It is, experience would suggest, the only practical way of helping us all to face up to financial realities. Many new members — and some not so new, too, I suspect — would welcome more definite guidance on giving than they receive at the moment.

If a capitation fee is to be introduced it will obviously have to be pitched at a realistic level. The figure being considered is £1 per month, that sum to include the cost of *Point Three* which

would be supplied to every member at no extra cost. I believe that *Point Three* is an essential medium of communication within the Movement and that ensuring in this way that every member receives a copy would be a significant step forward.

The introduction of a capitation fee is, of course, a matter for decision by the Central Council. The Executive is keen to discover whether there is sufficient support from the membership to justify putting a formal resolution to the Council next November. Central Councillors have been asked to discuss the matter in their constituencies and to send me comments by the end of March. Please discuss this now and make sure that your Councillor has your views.

* * *

Money, of course, is one of the great unmentionables. In a permissive age it remains one of the few things we are embarrassed to discuss. However, what we are really talking about — or what we should be talking about — is commitment. Our commitment to Toc H includes our time, our energy, our imagination, our talents and our money. And commitment is a total commitment, an offering of all these. I think it was William Temple who said that 'the Church is the only organisation that exists for the inconvenience of its members'. These words apply to Toc H too. Membership of this Movement, like anything in life which is really worthwhile, calls for sacrifice. It makes ever greater demands on us, pushing us to discover reserves that we did not know were there. And as we respond to these demands we discover the glorious paradox that the more we give the more we receive.



In October, 1977, Thurrock (Essex) Joint Branch celebrated their Silver Jubilee with a dinner dance. There were

some 70 guests, including guests of honour Gilbert and Rita Francis.

Are we really building

Toc H is about our inter-action with the world in which we live. That world is changing fast — spiritually as well as materially, in our immediate neighbourhood and across the globe. Here, the Director sets out some tentative thoughts about our role in and our potential influence on the 'new society'. We hope that you will discuss these thoughts and write to tell us your ideas about where the Movement is going and what we ought to be doing.

Editor

We claim that in Toc H we are engaged in the building of a better world. That's a bold claim and one which I believe we would find it very hard to justify. It's the part of the Four Points of the Compass which we find it most difficult to come to terms with. But unless we start to take this part of our commitment seriously we are doomed to irrelevance.

Toc H stands for the recognition of the unique value of each individual human being and for the primary importance of personal relationships. Only through our relationships with others, we believe, can we grow to our full potential as human beings. Only in a life lived in some sense for others can we find fulfilment. If these convictions are true, then they are universal truths. They affect the way we live the whole of our lives. We have something of fundamental importance to say to humanity.

The temptation, however, is that we apply these convictions only to our life in Toc H. Toc H can very easily become an escape. We enjoy the open and loving relationships which we find in the branch but doubt whether it is realistic to look for them in the real, harsh world outside. Is our branch an escape hatch into a quite different world, a period of rest which makes reality bearable? Or does it give us the strength and the support we need in order to take our Toc H attitudes outside the branch room and try to share them with those with whom we spend the rest of the week?

How do we carry our ideals with us and use them to try and make what contribution we can to the transformation of society? That's an enormously wide question, and perhaps that is part of our difficulty. There are so many areas in which improvement is needed that we just don't know where to start. Each of us will

rightly have our own particular concerns but if we are to make any corporate contribution as a Movement I believe we need to concentrate on one or two specific issues. I would like to suggest two such issues for consideration.



1. What are the implications of our belief in the importance of a sense of community for our own immediate neighbourhood? In other words, how do we transform our own neighbourhood into a more caring community?

Fundamental to Toc H has always been a belief in the importance of neighbourliness. This belief, which we have tried to put into action for the past 60 years, suddenly seems to have become almost the accepted wisdom in social work and community work circles. There is a growing realisation that caring cannot be left to the professionals; neighbours have an important and responsible part to play. The emphasis increasingly is on enabling the elderly and the handicapped to remain in the community rather than being shut away in institutions. The rise of 'self help' groups is a reflection of the belief that everyone has a contribution to make and needs to be given the opportunity to make that contribution.

The climate, therefore, is right for a Movement such as ours. We shall find many allies in trying to develop a stronger sense of neighbourliness and a greater sense of personal responsibility for meeting the needs of others. If, however, we are to make the kind of contribution which we can and should make we need to ask ourselves some searching questions about our own effectiveness. Do we share our approach to service with others as fully as we should? Do we see our prime task as

g that better world?

by Ken Prideaux-Brune

involving other people and enabling them to serve their neighbours, or do we cling as tightly as we can to 'our jobs'? Do we really look for every opportunity to enable those whom we help to help others in their turn?

If we are serious about the attempt to build up a sense of community there are wider issues with which we ought to be concerned. The choice of priorities in the expenditure of public money will have a significant impact on the development of the community. The decisions of the planners will have an equally immediate impact — for good or ill. The way in which Social Service Departments approach their job can build up a sense of neighbourliness or can be designed to keep the community at arm's length. All these are debates in which we ought to take some part.



2. What are the implications of our belief in the importance of personal relationships for our place of work?

We are moving here into an area which is even more complex and in which the individual can make an even more limited contribution. I am conscious also that, as a member of the staff of Toc H, I have, by definition, opted out of the rat race and thus I have no right to contribute to the discussion. Nonetheless I am convinced that the discussion is of fundamental importance. If our ideals mean anything at all they must have relevance in the world of industry. I would like, therefore, to suggest what seem, to this outsider at least, to be some of the important questions that need to be posed.

How do we ensure that people's opinions are taken seriously, whatever their position in the hierarchy, and that they are enabled to have a say in the running of the firm for which they work? To what extent and in what ways does a firm have a responsibility to the community over and above its contribution to the prosperity of the country? Ought it, for instance, to be concerned about the environmental effects of its processes? We appear to be in a period of chronic and continuing unemployment. If that is so, does this demand from us a new attitude to work and the sharing of work? And, of course,

there are the obvious questions about pay differentials and strikes.

All of these are complex and far reaching issues, but they are also issues with a clear moral and ethical content. With our beliefs about the importance of relationships and the worth of the individual we surely ought to have something to say about them. In saying that, I am not suggesting that Toc H as a Movement should be issuing statements, partly because it wouldn't do much good and partly because I doubt whether, when we get down to details, there would be sufficient unanimity for us to take a corporate stand. I do believe, however, that individual Toc H members ought to be seeking opportunities of starting discussion of these issues in the places where they work and of contributing to such discussions out of the experience of community which they have gained in Toc H.

The question which branches ought to be asking themselves, then, is this: How can we help each other to do this more effectively? Should we deliberately plan to include these kinds of discussions at our branch meetings on a regular basis, bringing the appropriate expert to the group? Can we, as a branch, be the means of bringing together decision makers at various levels to discuss these kinds of questions?



I have, in this article, suggested two areas of particular concern which we as a Movement might focus on and I have tried also to suggest some of the questions with which, if so, we would need to grapple.

There are, of course, many other areas of concern and alternatives may well be suggested. What I believe is of fundamental importance is that we start to take seriously our commitment to help transform society and to build a better world. Only by doing so can we demonstrate that the convictions on which Toc H is based are relevant to the world as it is and as it might become. They are not just the domestic concerns of a worthy, if rather cosy, organisation, but the dynamic of a Movement which has something important to say in a world struggling to find a new dimension of living.

CENTRAL COUNCIL 1977

In the last issue we recorded the results of the voting on the motions on Council's agenda and a very brief summary of the other happenings. Here we print extracts from two personal impressions of the 1977 meeting. The first of these is from Jack Weber (North London) and the second from Terry Gray (South East Herts).

Jack writes:

Although disquiet was to some extent tempered by the pleasurable anticipation of renewing acquaintances with many friends, I had set out for Swanwick in sombre mood ... I was made no happier by an uneasy conscience, in that I had not sought to put forward any motion which might, in my constituents' eyes, have been more relevant than those on the agenda.

There was no overcoming the initial disappointment that the new Central Executive Committee was nominated rather than elected. In view of our serious position and the correspondingly widely expressed concern, it is hardly an earnest of our will to do something about it that we could muster only the equivalent of about one in ten of our Councillors, or one in 1,000 of our membership, willing to bear the brunt of dealing with central Toc H problems.

The Council's initial refusal to endorse the Expansion Policy paper as it stood unhappily caused Cyril Cattell much anxiety but it was reassuring to most of us Councillors to know that, collectively, we did have teeth and were occasionally prepared to bite! That the offending proposal to decentralise records was eventually amended to seeking more economical methods of maintaining central records was a commendable outcome.

The motion on the Christian basis of Toc H disturbed me ... because its institutional overtones seemed likely to generate heated argument and probably much dissension, taking up a great deal of time. The wisdom of ... making it the subject for the discussion groups and the gracious withdrawal of his motion by Charles Potts in anticipation of the summarising and circulation of the many deep felt views expressed during the discussion, together represented a treatment of this difficult matter which seemed to me worthy of high recommendation.

Many of us experienced great sympathy for John Morgan in his feelings about Marks, a sympathy heightened rather than lessened by the loss of his motion. But a motion negatived is certainly not endorsement of a theoretical motion in contrary terms. The trouble was that the motion as worded did not lend itself to any amendment such as, for example, instructing the CEC to make the appointment of well qualified wardens a first priority. Whether a Mark is playing its proper part in Toc H is heavily dependent upon the quality of the warden. Perhaps, if a sufficient number of Councillors

expressly support this view now, we need not wait until next year, and a motion then would simply put on record what is already being done. Hopefully, renewed vigour in the Marks might then much more than offset increased expenditure on staff, and the shadow of closure would vanish.

Having been partly instrumental in securing an amendment to the motion on Youth Development, I found it most heartening to see so manifest a support for promoting an approach which sought expressly to involve the existing membership and structure. Confidence is a manifestation of faith, but it needs to be nurtured, not shaken, at times of crisis. Harry Brier's immediate support, Ken Prideaux-Brun's stress on working together, Peter Delaney's plea that Toc H should aim at continuing to operate in small groups rather than in more grandiose schemes, John Mitchell's testimony that old ways of recruitment still worked, and Bill Bains' delightfully entertaining exposition of northern ability to capture youth, in various ways contributed much towards general support for the amendment, and there is good cause for gratitude to them all.

Uppermost in my mind on my journey home from Swanwick was a warm hope for Toc H. Given the faith to make hope real by work, the continuing manifestation of love in service and fellowship (our objective under God's will) remains assured.

Terry writes:

I make no attempt here to describe or explain resolutions or decisions reached at this year's Council. Instead I will try to give my own feelings and thoughts on what, for me, was a new experience in Toc H. Having been involved in branch and District events, and planning various Toc H functions, as well as visiting Dor Knap, Poperinge and attending Regional Council meetings, I thought that I was well acquainted with most aspects of Toc H. For me Central Council put the whole thing in a completely new light. To be with over 200 people, all deeply devoted and involved in Toc H made me realise how little I knew and how little I had done. It made me aware of just how wide is the family of Toc H and how much scope there is for me, personally, to mature and grow.

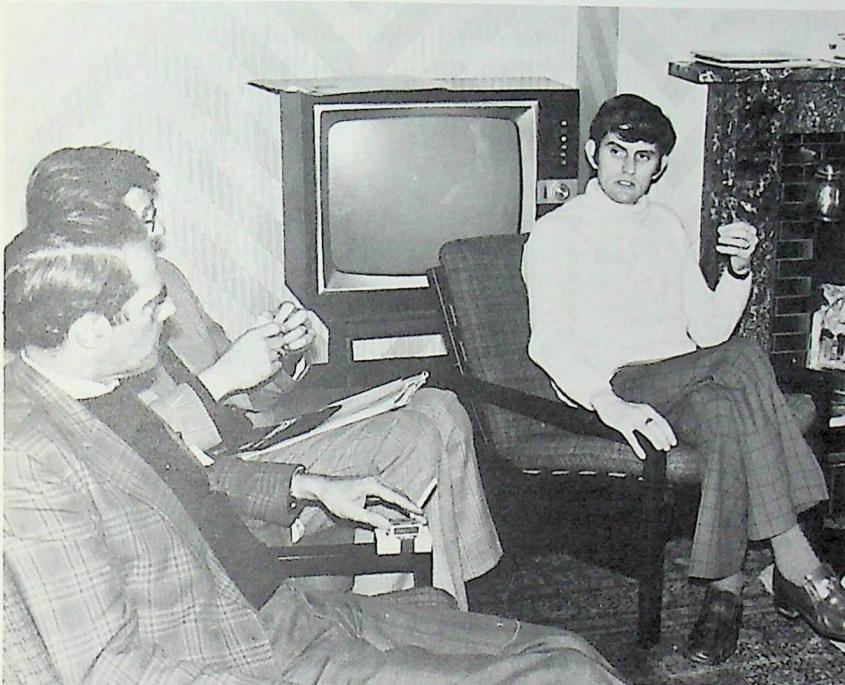
Everything that was talked about at Council one way or another was involved with finance. Everything that Toc H does costs money, and because we

are a 'giving' movement we spend quite considerably more than we receive per annum. Because many of our branch members have retired and are no longer working, the average amount per member for Family Purse is not always easy to reach. But if each branch that is involved with fund raising efforts for other organisations during the year were to devote one such effort for Toc H Family Purse then the overall financial position would be a very different story - it could be done. We say we 'love widely' and I believe we are also widely loved by more people than perhaps we realise. People would be quite prepared to give as much for Toc H as they are prepared to give for the local hospitals, the Scouts and many other groups that are supported by Toc H. If each branch would send to the Family Purse an average of £10 per member per year, then the future Central Councils would have a great burden lifted from their agendas. The combination of individual giving plus an annual fund raising event would not make this such a difficult task for any branch to perform. It could be done and if we are honest it *should* be done. We are the branches of the great tree of Toc H and our roots must be sufficiently watered if we are to continue to grow, and whatever does slow our growth rate, it should not be lack of money. If you had been at Central Council then YOU would have realised why these words have been written; please play your part during this financial year.

PROBE ONE - the Christian Basis of Toc H

Those attending Council (as in 1976) broke up into nine discussion groups. Each was asked to discuss a series of questions based on Canon Delaney's address (summarised in the January issue). In this and succeeding issues, we hope to give you a brief resume of the main points raised.

A. Being a Christian means trying to become more like Christ. If we separated 'Thou shalt love the Lord thy God' from 'Love thy neighbour as thyself' and concentrated on the second command to the exclusion of the first, we would become not Christians, but humanists.



B. Peter Delaney had said in other words what John Hull said last year in talking about the 'Whoops' factor. Being a Christian does not mean being circumspect and gloomy: it means being excited about the good news and sharing our joy in personal service.

C. Perhaps we concentrate too much on 'doing' and too little on 'being' so that service becomes an end rather than the means of getting close to others. This was not Christ's way: He made His presence felt by *being*. It was better to make the Housing Committee Chairman a member than to send a Toc H deputation to the Housing Manager.

D. This group asked themselves whether newcomers should be challenged outright with the Christian basis of Toc H but produced no firm answer. They were clear that this faith could not be passed on by a set of tests and barriers but only by living it. We should worry less about getting people into Toc H and much more

about getting Toc H into people.

E. The Movement is about friendship and personal relationships. This is why we can't 'hand over' to other bodies such work as long term hospital visiting: you can't 'hand over' friendship. The meaning of 'extension' is to bring new people into the Movement and let new friendships develop.

F. From the earliest days, there has been at the heart of the Movement a small core of dedicated Christians whose whole way of life affected those who knew them. Now, there are two streams, one stressing the Christian way of life, the other concentrating on 'service'. The way forward is through constant discussion and joint discovery. Neither group is looking for compromise but for unity in a common purpose; we should not ask one another to conform but should live out our faith hoping that this will transform ourselves and others.

MONEY MATTERS

'LIES, DAMNED LIES AND STATISTICS' (MARK TWAIN)

It is said that statistics can be used to prove anything. Politicians use them to uphold a point of view or to warn of dangers ahead. They have their place however by providing a base from which forecasts can be made and future policy and action determined.

You may be interested to know that an analysis of the Toc H branch receipts and payments accounts for the last financial year reveals that the 'average' branch (men, women, joint and District) received approximately £250 in the year. About a quarter of this income (£63) was sent to the Family Purse and 10% was given to other organisations. This represented about £22,000. All the organisations outside the Movement are indeed worthy causes, but one is tempted to ask the question 'Where does charity begin?' At a recent meeting of the Central Executive Committee which discussed the question of fund raising by Toc H for other organisations it was suggested that at least 10% of such funds be sent to the Regional Family Purse. If you are still interested, read on ...

The 'average' branch in 76/77 spent £150 in maintaining its branch life and work, and it carried forward £140 to the current year. This in total for the Movement is well over £100,000. Many branches are prudent and set aside funds for special purposes and some for just 'a rainy day'.

The response to the appeal for loans from branches for the benefit of the wider family (November *Point Three*) was encouraging. I hope there will be further enquiries. Consider your share of the £100,000 above - can you place any of it on loan at 6½% per annum?

This is the time for resolutions. I suppose as Toc H members we each of us review our commitment to the Movement from time to time. To the question 'What does it cost to run Toc H?' we could answer with another - 'What is Toc H worth to me and my branch in 1978?'.

Jack Kirby

'The devil has succeeded often in history, not so much by opposing fine movements as by gradually turning them inside out until they come to contradict the very things they were supposed to stand for.'

John Callf

YOUR LETTERS

RHODESIA

As an occasional reader of *Point Three*, though not a Toc H member, I was rather taken aback by the two letters published about Rhodesia in your December edition, which in a well intentioned sort of way attempted to justify white minority rule there on the grounds that the Africans are not yet sufficiently educated for it. I must admit this argument sticks in my throat, but taking it at face value, British settlers have indeed been there nearly 90 years, so to say that 'black Rhodesians have made wonderful progress in learning, but it takes time to train teachers' seems a little hollow. Surely the reason there are still low educational standards is simply that pitifully little has been spent on the education of the Africans, compared to the children of white settlers, and this has been the case because until recently the prospect of a black electorate wasn't even considered by the government there. In Britain we did not (as Yvette Frymann suggests) have compulsory universal education for 50 years before everyone was given the vote, and even now 48% of school leavers don't know who their MP is and 44% think the IRA is a Protestant organisation (1976 survey by Dr Robert Stradling of the Hansard Society). As in Rhodesia today the reluctance was not to give the *uneducated* the vote so much as a fear of giving the vote to those *without property*, in case a democratic majority might wish to alter the structure of power. Supposing the Africans are eventually allowed to become sufficiently educated to be given the vote, would the white settlers honestly be prepared to sit back and abide by democratic decisions to share out the land and property of the country more equally? Whose country was it originally before the whites came? Can it honestly be denied that Rhodes and the white settlers went to Rhodesia primarily to make money, rather than to spread Christian civilization? Yvette Frymann talks of the dangers of allowing 'black majority rule before they are ready for it' and asks what right the British have 'to tell the Rhodesians how their country should be governed'. The only people who have the right to decide how their country should be governed are the majority of its population, and the majority in Rhodesia happens to be black. It is surely in their hand that the future lies.

Ian McHugh
Quaker Work Camps Organiser, London

I have a number of friends who have visited Rhodesia since UDI, but before the present war, and all without exception

spoke of it as 'such a peaceful country'.

Ian Smith, Sir Robert Tredgold and many other whites love Rhodesia and have done their best, as they saw it, for all Rhodesians, black and white. Of course mistakes have been made and injustices done sometimes and these must be put right, but all that will not happen by handing over the country to Mr Mugabe and Co who are killing more blacks than whites.

Many Africans are now well educated and should share in the government of their country. Now that 'one man one vote' has been offered – rightly or wrongly time will tell – can we who live so far away and do not understand the problems, stop interfering and let the people of Rhodesia ie people inside Rhodesia, settle affairs for themselves?

Mary Martin
Thirsk, N Yorks

PREJUDICE

In your *Viewpoint* (November) on 'Prejudice', I would go along with you most of the way, but I take you up on two points. First, if all of us are inclined, as you say, to pre-judge issues on what we want to believe, it is time we received our 'do-gooders' badge and called it a day. My modest dictionary describes 'prejudice' as 'an opinion for or against, without adequate basis' and I hope members are not inclined that way.

This leads me to the second point where you quote from a professional interviewer, 'no-one can eliminate prejudices – just recognise them'. Finding the *adequate basis* surely eliminates the prejudice. Your example of Luddites is the sort of two sided prejudice many of us in industry are trying to eliminate by changing attitudes. Would you have us take note of Ed Murrow's words and 'just recognise them'?

Arthur Pledger
Hemel Hempstead, Herts

WORLD CHAIN OF LIGHT

The main Vigil was of course held at the Birmingham Centre from which the message for 1977 had been previously circulated, and notification given through the pages of *Point Three*. It would be so easy to describe the effectiveness of that Vigil in most colourful terms, but whilst the purpose throughout was that of a corporate act on behalf of the whole family, the true worth was a very personal one for each member and friend actively participating in the maintenance of the Vigil, and I for one would not dare begin to attempt to assess the value of that.

It was most warming and heartening to receive certain messages from our friends overseas, but I feel I must express some disappointment that only two, yes only two messages of any kind were received from members or units here in the UK. We were of course very much aware that other full 24 hour Vigils were being kept in other parts of the country, and that, at 9 pm local time, members and branches were 'standing to their Lamps' – but it would have been a lot more encouraging if, whilst we here in turn were remembering the whole worldwide family in our thoughts, prayers and meditations, there had been some indication that others were bearing us up in their thoughts, prayers and meditations also.

This then is a heartfelt plea that all of us, before the next Vigil, make an honest assessment of the meaning and value of the World Chain of Light, and ensure beyond all doubt that our friends maintaining that Vigil know in no uncertain terms (and do not have to guess or surmise) that we in our turn are upholding them during the hours of Vigil wherever we meet. Or are we merely maintaining an annual exercise on purely sentimental grounds?

George Lee
Birmingham Centre

HELP!

I write as a member of the newly formed Executive Council for Warrington Toc H Youth Groups. I am greatly encouraged to see so many young people in the Warrington area committing themselves to the principles of Toc H and being involved in so many different worthwhile community service projects.

My parish is in the new town area of Warrington and is moving from an initial population of 300 18 months ago to 21,000 in 1990. The rapid growth point is from now (1,000) to 1984 (16,500) and I am stimulated by the fact that there is already a Toc H Youth Group in operation in the parish, both to involve young people as they arrive and to be itself involved in a local history project, welcoming new residents, supporting other community groups and in fund raising.

We are building a two form entry Primary School/Community Centre/Worship Centre at a cost of £290,000 for which all the money has been found and which is designed to serve the whole community in its provision. We are in the process of raising £5,600 over the next 12 months for furnishing and community provisions in the project. The suggestion has been put to me that perhaps some of the established Toc H groups may like to

BOOKS

support us in this venture by having a jumble sale, sponsored event or other fund raising activity. I would not suggest that anyone should divert to us funds which would otherwise go elsewhere. However, any support anyone feels able to give would be exceedingly welcome since at the present population level our own fund raising events are very limited. Anyone who kindly wishes to help in this way should contact me at Birchwood Vicarage, 2 Ledsham Close, Birchwood, Warrington, Lancs.

Rev J L Higham
Birchwood, Warrington

SEARCH FOR LIGHT

I would be most grateful if you would let me know who is the 'Guardian of the Lamp'? Both I and members of St Helier's Branch are most concerned because it seems that the status of the Lamp appears to be slowly, but surely, losing its position of importance in our Movement.

The Lamp is still, in the opinion of all our members, regarded as the very foundation symbol of our Movement ever since it was lit by the late Duke of Windsor, then Prince of Wales.

While one fully realises that in this ever changing world in which we find ourselves Toc H must build its policy to meet the present day requirements, we feel very strongly that the Lamp is the very foundation of our Movement, a foundation born of human sacrifice, blood and suffering, and to remove Toc H's main symbol would have far reaching effects, even to its death and all its Christian principles which Tubby and all those early pioneers worked and prayed for.

'Let us remember lest we forget.'

Harold E Stephens
St Helier, Jersey

PEN FRIENDS WANTED!

I have just had a letter from an increasingly lonely member who would like people to write to him. He is a member of a very small Toc H branch made up only of men of about his own age and he is anxious to build up wider contacts. He is 66 years old and has been disabled by arthritis for some years. Before his disablement he was used to getting about and meeting lots of people and he misses these contacts greatly. If anyone would be willing to write regularly just let the Editor know and he will put you in touch.

I have just read a remarkable book written by a remarkable man. It is a handsomely produced new edition of *Greta Hall* by Harold Howe, a former Administrator of Toc H. First produced in 1943 it was completely re-written by the author before his death in 1975 and appears now revised and annotated by Robert Woof, Reader in English Literature at the University of Newcastle.

Greta Hall is a beautiful 18th century house, once the home of Coleridge and Southey, and for the last 70 years a boarding house of Keswick School. The author uses contemporary material to describe scenes from the family life of the two poets and the visits of such men and women as the Wordsworths, the Lambs, Shelley, Hazlitt, Landor, Scott and Wilberforce. The handsome illustrations include contemporary engravings of Coleridge, Southey and their children.

Harold Howe was the Administrator of Toc H from 1946 to 1951 but that was only one of his three careers. From 1922 to 1946 he was Headmaster of Keswick School and in 1953 he was ordained priest. In each of his roles he was enormously impressive, inspiring such friendship and devotion that few men who knew him ever forgot him. Indeed the publication of this book two years after his death owes much to the donations and loans of scores of his friends who who see it as a fitting memorial to a great and good man.

'*Greta Hall*' is available from Mrs R M Abbott, 41 St James Road, Sevenoaks, Kent. The price is £2 plus 30p postage. FGR

Jack Burton, a Methodist minister, has become a full time bus driver in Norwich. His recently published book *Transport of Delight* (SCM Press £2.50), is a diary of his thoughts and reflections over a whole year. Parts of it will undoubtedly shock and perhaps in some circles cause offence. He admits that he would rather go to the pub with his mates than to a dull church meeting. He sees sex as a God given gift which is to be enjoyed and not something for us to be ashamed of.

For him, Christianity is not a code of conduct, '*Christianity is exposure to love*'. But he does not mean this in any sentimental or cosy way. Love for him is a frightening unmanageable force, more potent and terrifying than a storm or nuclear energy. This is why it is such a risky business to lay oneself open to God who is love, and to lay oneself open in love to other people. As one might expect he is critical of dogmatic and institutional religion. He writes: '*The spirit of timidity*

regulates the work of the churches and we are afraid to love too much because it might compromise our future ... the element of the couldn't care less romance of Christian love is lost under the weight of bricks and mortar, committee papers and clerical serge'.

He is rightly critical of the type of priest who is concerned primarily with adding more and more people to the congregation. He advocates, and himself demonstrates, a ministry of Christian presence in which the pastor gives himself totally to the world rather than withdrawing from it. He immerses himself totally in a situation outside the Church. This can be a very costly and demanding process. Burton describes how, as the local branch chairman of the union, he fulfilled 'almost a priestly role', caring for the union members and their families, representing them in disputes with management, dealing patiently with minor complaints and tensions, counselling restraint and reconciliation, and yet finally calling a one day strike because of deteriorating working conditions and broken promises by the management. Although Jack Burton himself does not say it, surely this is a true Christ-like ministry. For, as the book shows over and over again, you cannot put religion into a separate compartment in life. Sex, religion, humour, sport, love and friendship are all essential and interrelated parts of life.

But *Transport of Delight* is much more than a theological book. There are some wonderfully amusing stories which appealed to me as a former bus conductor. It is not just a collection of meditations but a mixture of anecdotes and reflections which give a wonderful insight into the mind of the author, a man who loves the Psalms and Church music, a man who likes a good joke and a bawdy story, a man who deeply cares about people and yet a passionate bird spotter who loves to be on his own watching the sunrise, a man of conflicting forces and emotions. Above all, he is a very sensual man, drawing the last ounce of sensation from every experience — a state which he says makes him terribly vulnerable and yet most accessible to God. This awareness and openness to sensation gives his writing at times the quality of poetry.

To read this book is a moving experience. It is disturbing. But it is, I am sure, a risk worth taking.

Peter Rees

'Don't stay away from church because there are so many hypocrites. There's always room for one more.'

A R Adams

The Wider Family

India

Toc H India have gone ahead with the opening of the Pannikampatti Health and Welfare Centre. At this stage, an existing building in the village is being used, pending the erection of a new centre on the 4.09 acres of Government land being made available. Dr (Mrs) Stephen will be in charge of the Centre.

Toc H has been actively involved in practical relief measures following the devastating recent cyclone damage. In the Nagapattinam area, more damage was caused by wind than by flood: thatched homes have only the walls left and the same goes for school and railway station.

Guyana

Rev Richard Cole writes from Guyana to ask for help in a very sad case in his parish. Some 18 months ago, in broad daylight, a car ran into a marching column of boys. The worst injured survivor, now aged 20, needs to be brought to London, where the National Hospital, it is believed, is the one place in the world where he can hope for successful treatment. The Guyana Government will make the arrangements but cannot contribute towards the cost — likely to be £3,500. So far, about a third of that sum has been raised. Anyone who can think of any means of helping raise the balance should contact the Chairman of the Guyana Diocesan Association in England. He is: M Chander Esq, 1 Lowther Gardens, Prince Consort Road, London SW7.

Rev Richard Cole, who is rector of St Matthews, Eccles, EBD, Guyana, has been a Toc H member since 1933.

Rhodesia

In true family spirit, Toc H Service Clubs in Germany helped to fund Rhodesian projects. The picture shows part of one such project — a picnic outing for young children from the local TB hospital. This and similar projects are run by College Toc H Group which is based on the Teacher Training College in UMTALI.



Belgium

John Forbes writes from the Old House to tell us of their share in the World Chain of Light. Ten people gathered in the Upper Room for a service in which the Dean of Poperinge took a leading part. After the reading of the Message and before the Ceremony of Light, this international gathering gave thanks for the life and work of John Callif.

Holland

We have just seen a letter from a lone member at Lisse, in Holland. Gertrude Molendyk first met Toc H some 20 years ago when a visiting group stayed near her Dutch home; on that occasion, Gertrude was a hostess. Since then, she has enjoyed holidays at Warden Manor and entertained Toc H visitors in Holland. She is hungry for Toc H news and would welcome letters. If you want to write, send your letters to the Editor of *Point Three* who will see that they are promptly forwarded.

Germany

We print without comment a letter from Hans George, Bielefeld:

Dear Friends,
thirty years ago, in June 1947, Toc H invited two young Germans, and I was one of them TO BUILD FRIENDSHIP
ACROSS THE BARRIERS THAT DEVIDE
MAN FROM MAN.

This was only two years after the war!

Barkis (Mr B Baron) picked me up at Liverpool Street Station, I stayed with him and Mrs Baron for the first week. I loved and admired them deeply and I still do. There is a lot more that I ought to tell in detail. My experience during my time in your country, every minute of it I am very thankful for to Toc H and all the people I met who never hesitated TO GIVE PERSONAL SERVICE.

From London I went on to Toc H in Leicester, living together with boys of about my age in the hostel. For the first time in my life I experienced TO FIND

ONE'S OWN CONVICTIONS WHILE ALWAYS BEING WILLING TO LISTEN TO THE VIEWS OF OTHERS. There I met my friend Tom Gregory, whose trace I most unfortunately lost a few years ago. I stayed at Leeds with the Thompson family and their generous hospitality. If only I had time I would very much like to get in touch with them again. At Toc H Manchester I was under Charles Young's wings and knowing him was a great enrichment for my life. I remember him with sincere admiration, joy and gratitude.

Barkis had presented me on behalf of Toc H with £30 'pocket money' to meet my personal expenses. I admit a great deal of it went into things like rubber soles, soap, flints and darning cotton — a material fortune to bring home with, those days. I feel moved to return now at least these thirty pounds. Although only a small sum nowadays I would be very glad if you could make use of it as a small contribution to a special purpose that represents the solidarity of the members of Toc H. I was made Honorary Member of Toc H thirty years ago and I assure you that I have honestly endeavoured to live up to it since:
TO WORK FOR THE BUILDING OF THAT BETTER WORLD WHICH HAS BEEN CALLED THE KINGDOM OF GOD.

My gratitude to you all, my greetings, my best wishes for a happy and peaceful New Year.

Note: Readers will like to know that Hans' £30 has been credited to the account of the Old House, Poperinge.

Editor

TRIP TO THE OLD HOUSE 8-12 June 1978

Hereford Branch are planning a four day visit to Belgium between 8 and 12 June and would like to hear from any member or friend of Toc H who would be interested in helping to fill their coach. The party will be staying in Poperinge (some at the Old House — others with local friends) and will be making excursions to Ieper, Bruges and other parts of the Salient. The coach will depart from Hereford at 7 am on 8 June and return late evening on 12 June. It will be possible to collect people at various places en route, such as Oxford, London etc. The cost of the trip will be approximately £50 per head. Applications to W C Morris, 9 Barrs Court Road, Hereford.

Margaret Lebish, Headquarters Toc H (Southern Africa) has sent us the following poem which speaks for us all, wherever we are.

TOCH is...

*Somebody ought to do something ...
They really ought.
Our bus stopped outside a garage ... yesterday ...
There was a man bleeding to death on the pavement ...
Everyone carried on as normal of course.
All the people on the bus said what a shame it was
That a man should bleed to death on the pavement and everyone carried on as normal.
But
Somebody ought to do something ...
They really ought.*

*Somebody ought to do something ...
They really ought.
We are just two worlds apart really ...
There is a vast vacuum between us.
Who will bridge the gap?
Somebody ought to ...
I certainly cannot.
Fear creeps over me like a disease
Destroying ...
Destroying any courage left inside ...
A funny thing fear.
I would like to do something ... really ...
But ... well ... I would be different
And what would people think?
But somebody ought to do something ...
They really ought.*

*Somebody ought to do something ...
They really ought.
Don't look at me with those pleading eyes
Calling to my deepest being.
It sends shivers down my spine ...
Makes me feel guilty ... I don't know why ...
There but for the grace of God go I ...
I am just lucky.
You frighten me ... you look so queer ... so different.
Of course, I know you cannot help it. Trouble is
I don't know you, so I can only feel horror, disgust and shame –
Shame at feeling those things.
Don't reach out your hand to me!
I might have to do something ... and ... well ... what would I do?
I panic and walk on,
But why can't I get that picture out of my mind?
I walk back and put some money into his box ... chink. Ah! that's better
... But it isn't.
Funny ... I would really like to help that man ...
Draws out some kind of instinct in me ... But how?
He doesn't ask for anything ... just sits there ...
I catch his eye.
It's his eyes that seem to speak ... 'they' call it non verbal communication
I think ... So what does he want? What would I want if I were in his shoes?
People to treat me as normal I suppose, not to stare at me, cringe and run away when they see me.*

*Well, I wouldn't want pity or charity either.
The definition of a problem is 'a deviation from the norm'.
Well, he is just a problem ...
Perhaps he does not want to be seen as a problem, perhaps that's it?
Why does he look at me like that? Sort of pleading?
It must be a bit boring, just sitting there all day long ...
Perhaps he wants to talk perhaps that's it ...
Perhaps he is lonely ...
Yes, that is probably it. Shame ... somebody ought to do something ...
They really ought.*

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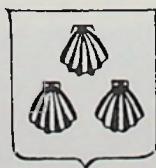
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